

**Date: 2012-08-08**

**Author: Bruce Fetzer**

**Category: Oral History**

**Interview Date: August 8, 2012, 10:00 AM to Noon**

**Place: Memorial Trust Office, Vicksburg, Michigan**

**Interviewee: Bruce Fetzer**

**Interviewer: Larry Massie**

**Attendees: Bruce Fetzer, Larry Massie, Tom Beaver (by phone).**

**Topic: John Fetzer's Spiritual Search**

**Draft: August 23, 2012**

**Edited: December 4, 2017**

Larry It's August 8, 2012, and we're talking to Bruce Fetzer, with Tom Beaver on the phone. We're in Vicksburg, Michigan, and we're going to continue the session on channelings.

Before we do though, I'd like to bring up something that I discussed with Lloyd Swierenga on Monday. He's the second person, the first one being Kirk Newman, who was very much involved in creating the Hall of Records; both have told me that John never ever said that those were reincarnations of him, that they were just important people throughout history, that he thought were good guys to follow. What is your feeling about that?

Bruce Wow. I think John believed that he was all of those people. I'm trying to remember a time when John and I discussed it, and it doesn't come to memory at this point; so it's an open question. But I don't know why I have the strong impression that John believed that he was those people, all of them, because he read books on all of them.

Larry Yes, and evidently was widely suspected.

Bruce The only reason I bring this up is not to detract from John's international statesmanship, but to say that John did have very specific details. I'm trying to also remember another time where he talked about being Thomas Jefferson, but it doesn't come to mind immediately. I know at least on one occasion that John specifically discussed Louis XIV. Tom, do you have other? So my point in the matter is that it's most likely that he firmly believed that he was all of those (in the Hall of Records – a mini museum that was built into the original Institute building).

Larry It seems to be widely thought and that would be the rationale for why Glenn Olds would dismantle the Hall of Records, because of these rumors.

Tom Glenn Olds didn't dismantle it.

Larry He didn't?

Bruce No.

Larry Swierenga thought he did.

Tom You have to remember, Larry, that John was still alive when Glenn was fired. Don't forget that.

Larry Swierenga thought it was Glenn Olds that did that.

Bruce No.

Larry No, it wasn't?

Bruce No, it was not.

Tom Nothing was dismantled when Glenn was there. Glenn didn't like Jim, so Jim was more or less - I wouldn't say forced out, because he didn't want to be there either, but the notion of Jim having an office at the Institute, that ended during Glenn Olds' time. Physically nothing was changed while Glenn was there, because John was there. John fired Glenn. Right, Bruce?

Bruce That's correct.

Larry Was the laboratory work stopped under Glenn Olds?

Bruce No.

Larry See, that's another.

Tom It hadn't really begun under Glenn, did it, Bruce? If so, it had *just* begun. I think the lab was put in and taken out under, I think the lab hadn't started yet with Glenn.

Bruce No, that's not correct.

Tom John was still pushing for it in 1989, so if it started under Glenn it had to be right at the end.

Bruce The laboratory was started under Glenn, and was closed down under Rob.

Tom Yes, so it had been right at the end there, under Glenn.

Larry Tom, when you get Swierenga's transcript, you'll have to watch it for things like that.

Tom Larry, I might say that John and I had several discussions about his past lives, and those past lives. It wasn't just urban myth. We talked about him as Jefferson, and my role in that lifetime, who I was. Jim was in that lifetime as well, according to John and Jim both, as Benjamin Franklin. We talked about Louis XIV, that lifetime, and what my role was in that lifetime.

We talked about Francis I of France, who was the patron at the end for da Vinci, which is why the Mona Lisa is in France instead of Italy; da Vinci brought it over to Francis I's palace in the south of France at the end. That's a historical fact, that Francis I built a palace next to his in the south of France for da Vinci and, that's where da Vinci lived on until the end of his life. That part of it is historical. John and I talked about that.

Bruce, I was trying to find it here and I'm not going to look for things on the fly, but the one where he did the peace treaty, the king who did the peace treaty with Saladin, which one was that?

Larry Was it Charlemagne?

Tom No. It wasn't Charlemagne. There is one of his lives in which that king signed what was considered the first international peace treaty in history. It was with the Muslims in the Middle East, after Jerusalem had fallen back to the Muslims, and it allowed Christians access to Jerusalem. Henry II of England.

Bruce One of the characters was Joseph of Arimathea.

Tom John and I talked about Joseph of Arimathea, and he felt very strongly he was him. John and I talked about that: Joseph going to England, and that he owned tin mines there and brought the Holy Family there after the crucifixion. According to John, when he died in that life, the person that took over his business interests was Rob Lehman; that's why Rob was considered by John to be the right guy at this time.

So we discussed all these; we never discussed them like me, as the reporter, asking him about them. John would've asked Jim for my role in these various lives, and the discussion was about all of us, about John, myself, and Jim in these various lives. It was just across the dining table, like we talked about the baseball scores or whatever. It was just a fun discussion; but it was absolutely, firmly in John's mind that he had been each of these people. When I would discuss it with Jim, he said a couple of them, such as Socrates, had been told to John by, maybe, Ken Killick or somebody else.

Jim said no, that a couple of those he was *not*, including Socrates. John's belief that he was those people was not urban myth that floated around the building, or that floated around town or whatever. These were notions firmly held by John.

He was getting the busts done while I lived with him, so he and I would travel to Kirk Newman's studio together and watch the progress of these things, and then we would discuss the busts.

St. John of the Cross, John was firmly convinced he was St. John of the Cross, and he knew who Jim was then, and he knew who Carolyn Dailey was in that life as well, as does she. He discussed all that with me. Ramses II, same thing, that life John knew who Jim was, John knew who I was in that life, and we discussed that.

Bruce Yes, he discussed that with me, too, and that I was a priest; so that's another one, where he discussed Ramses II with me.

Larry Okay.

Tom Just because he didn't speak to Lloyd about it doesn't mean that much. When I got in there and started working and living in there, for the first year particularly, John was still ill; I wasn't too involved with the Institute or the Foundation and those goings on. The building was being put up, of course, so I can't speak to what kind of relationship John had with Lloyd Swierenga or not. I can't speak to that one way or the other. This would indicate to me that John didn't take Lloyd as his confidant, to that extent that he would've shared this stuff with him. That's all that says to me.

Bruce I do know that John insisted that the Hall of Records go in the Institute because it was actually modified to fit it in; there was an attempt before the building contract was let to take it out, and that didn't get any legs.

Larry Was Swierenga involved in the installation?

Bruce Of the Hall of Records?

Larry Yes. He said he was.

Bruce Yes; so the answer to the question is: from October of '85 until he was let go in August of '87, he was pretty much king. He ruled the Institute or the Foundation with an iron fist. All information went through him.

Tom Yes. One thing, Larry: I can't speak to John's relationship with Lloyd whatsoever. Lloyd didn't show up at the house much. Bruce was around a lot, and so I could speak to that relationship; and Carolyn Dailey, I could speak to that relationship; and Jim Gordon, I could speak to that relationship. But I would say his relationship with Lloyd seemed to be to me more professional, and with Chuck Spence, too, at that point. Chuck wasn't at the house much either, and that's not a negative thing.

I would not be surprised that John wouldn't have shared some of his past life stuff with Lloyd, because that was more of a personal thing for John; it was shared more with the people he had personal relationships with.

I hope that, historically, that does not become a controversy, because one of the things that is certain is that John believed in these past lives. Some of them even pop up in his interviews with Kay Averitt; Kay would confirm some of them with Jim Gordon when she would talk to him.

So some of them are confirmed in the Kay Averitt interviews with Jim Gordon, that's another source of confirmation there. Not all of them, but Kay perhaps after she had talked to John about a certain lifetime or two, then the next time she talked to Jim she'd ask him. Several of them she would confirm with Jim, not all of them but some of them. That's fairly well documented in those interviews, not all of them, but at least enough of them to validate the notion that these were not just people John was interested in. John was not a historian and not very interested in history for history's sake.

Bruce Right. Where that came from is when the brochure on the Hall of Records was written, that's the way it was crafted, to make it publicly acceptable, that these were important figures in history that inspired John. That's why this misunderstanding would be out there; because that was the official explanation for it.

Tom I'm not saying John *was* these guys in his past life. I'm not saying that at all. And I'm not saying that Lloyd fibbed to you at all. I don't mean to imply either of those things, only that John went beyond belief. He lived as if he were these guys, and John's whole being was that he had been these guys. And he was still to some extent living it in this lifetime, because he had people around him who he also was in those lives with. That spoke to John. That carried it right into the present.

Bruce Okay. Where are we?

Tom We're at the last main, multi-part channeling, Bruce. It isn't that hard to go through this one. Then there are a couple of wrap-ups, if we have time for it. January 27, 1985. This is a six-part, one of those channelings done in Tucson, it's multi-part, so it was done over several days.

Bruce Yes, I have it.

Tom Okay. In Tucson it was Jim channeling the Council of Masters of Inner Light including Cato; John is there, and it looks like the core group is there; Bruce, it's just not you this time, because Lloyd asks a few questions and Lynn asks at least one.

Bruce Correct.

Tom Okay, this is session one. Turn to page six. Try and stick one in ahead of this. Go to page six, John Fetzer's statement. At the top, he says, "Well, that helps set the stage and the energy for you to come in more appropriately this evening then." He's talking through Jim to Cato and to the rest of the the Council of Masters of Inner Light.

"We have just come back from a very important meeting in Phoenix and felt very good about our contact with the advisory board. We felt the men were dedicated. We felt that they were ready to move ahead in very important work in the world. As I explained to them at the time, it was my personal feeling that it was not by accident that they all were there, that they all had been called for a very specific thing at a very specific time, and I'm very happy to have had that opportunity."

I wanted to stick that in, Bruce, because he's referring to a meeting in Phoenix with the advisory board, which would be, Larry, probably cross-referencing with your interview with - not Gladys McGarey but with Harvey Grady.

Bruce Right. Let me explain who the advisory board was. We were funding ARE Clinic, Association of Research and Enlightenment, to do research on the basis of the Edgar Casey channelings. The advisory board referred to here in 1985, January 1985, is a scientific advisory board.

The members of that advisory board included Dr. Elmer Green from Menninger Foundation, Menninger Clinic; we had been funding him on the copper wall experiment already, so he was a member of the scientific advisory board. We had Dr. Stan Krippner from Saybrook Institute, California, a psychologist. We had Dr. Bill Tiller from Stanford University, an engineer and a metallurgist who was a very brilliant person. We also had Dr. Norman Shealy, a neurosurgeon, not a scientist, but a neurosurgeon; he had his own clinic, and also worked with Carolyn Myss in doing psychic channelings for diagnosis and treatment.

These four people formed the core to help establish protocol to look at some of these channelings and investigate them within the ARE Clinic. John was heartened by the fact that he had an organization outside of academia which he felt would be a deterrent to being bullied, and he also had credible scientists who would help engage these controversial topics, but do it in a credible way.

The end result, however, was that the experiments that were put forward and funded weren't done to a standard of rigor, in a controlled environment up to the standards of making a difference. But we did fund ARE Clinic for a number of years, investigating some of these alternative techniques like castor oil packs, light, sound, that kind of stuff. The real problem was using an unknown to measure an unknown, and so the protocol had some flaws to begin with.

Tom I thought it was a good intersection with a Foundation program at the time. This is a specific reference to it, so that was good to get that in there. And Larry, Vic

Eichler, in his interview he mentioned this advisory board as well, and this is who he's talking about. This is who Vic was talking about, too.

Bruce Exactly, so that's the same thing.

Tom Vic's entry into being hired eventually at the Institute, at the foundation, was through his contacts with this advisory board.

Bruce Yes, because Elmer Green knew Vic Eichler through Council Grove.

Tom Exactly.

Bruce And so that's how Vic came into the Institute.

Tom Okay. Ready to move on?

Bruce Yes.

Tom Page seven, paragraph one. John Fetzer says, "Well, I am just wondering if that were not true, if there were many, many pieces of equipment already developed and being kept under wraps, so to speak, but now might be brought forward for us to make an examination."

The answer from the Council of Masters of Inner Light is, "There are several ones we have told you in many years past that have different types of inventions on paper, if not totally developed, that will be brought forward in time, and the time is drawing near that this will come forth." So John kept getting encouraged that the particular path would be followed which did not bear fruit. There were never inventions that came forward that bore fruit, were there, Bruce?

Bruce There were not. But, aside from the channelings, John absolutely firmly believed and integrated this. I can recall several written memos from John where he talked about the enlightened scientist. He had a memo called Thoughts on Research; let me see if I can find that real quick, because it points to the importance of the channelings.

Tom The Thoughts on Research memo, Bruce, was in 1990, wasn't it?

Bruce Yes, Research in the Foundation Laboratory, 1989.

Tom In '89. Four years later, John has not lost any hope or energy behind this idea.

Bruce Right. In his conclusion is, "A quiet focusing in this direction will result in a Herculean leap ahead in the inertia of the timetable, bring forth the development in the century ahead that will pale to what we have seen in this century."

Tom I would say that's what become the Fetzer-Franklin Fund effort.

Larry Yes.

Tom It's true, Bruce?

Bruce Yes.

Larry I wonder if this—

Tom It's what translates directly to the Fetzer-Franklin Fund project, so that I feel good about it, so that Bruce might feel good.

Bruce This is John's memo in 1989. He talks about electronic pieces of equipment, namely the diagnostic analyzer, the aura field penetrator, and the electronic charger. Then he describes each of these in his memo. Then are other memos from John, where he talks about the enlightened scientist, the open scientist who would psychically channel these devices and schematics that are already developed, and then they would be replicated and tested in the Foundation laboratory.

Larry I wonder if this is about the time when he had his people build that Tesla coil, his engineers.

Tom I think that was a little earlier.

Larry Was it?

Tom Because it was at Broadcast House.

Larry Right.

Tom While he's still at Broadcast House.

Bruce Jim Garrison was the lead engineer at Broadcast House.

Larry He had a son, right?

Tom That might have been a little earlier though, wouldn't it, Bruce?

Bruce Yes.

Tom By '85 the radio properties had been sold, hadn't they? Or were in the midst of being sold?

Bruce '85 was radio, and '87 was TV.

Larry But they were doing it on their own time, I got the impression, at home. They weren't doing it while they were working for the station.

Tom Yes, but Garrison wouldn't have been working for John anymore, period.

Bruce Right.

Tom That's what I'm saying. I think it might've—

Bruce So John—

Tom A little earlier, maybe not too much earlier, might've been late 70's, early 80's.

Bruce But this is a key. A question had come up, time and again, in the early 90's: Why fund energy medicine? Why fund instrumentation? The whole premise here as set forth in the channelings, then repeated in writing by John, is that these non-invasive methods of diagnosing and treatment would lead to faster, non-karmic generating balance of the physical, emotional, and mental, leading to spiritual awareness.

The fact that these instruments were already developed and they're simply to be channeled and replicated, in John's mind was, that was kind of short-cutting the process of trial and error. The fact was that we would just replicate what already exists.

In fact, we funded programs based on these channelings to test that out, exactly. Dr. George Meek is a case in point, and that's independently documented by Hanegraaff, in his Encyclopedia of the New Age (Ed. Note: Meek got \$87,000 in the '84-85 Foundation budget). What we funded, which is not in that encyclopedia, was a project where a psychic channeled a schematic, and he was supposedly channeling Einstein. We funded a scientist to build the device and test it; and, of course, it didn't work. (Ed. Note: \$265,000 went to Psychic Research Inc. in the '84-'85 Foundation budget) But we spent a serious amount of money, not only in ARE Clinic where well over a million dollars was spent (Ed. Note: approx. \$1 mil was given to A.R.E. in the 1984-88 Foundation budgets), but also with George Meek, and with others trying to do precisely this. The channelings were taken quite literally. They weren't treated figuratively. They were treated very seriously, and it was the basis of the program.

Tom So much so that John was pushing for an in-house lab at the last board meeting he ever had in Kalamazoo in 1989.

Bruce Correct.

Tom My contention is it's because of these channelings. He's stating that the lab being put in at the Foundation was what the Masters were waiting for. In his last board

meeting, Bruce, he was still pushing the lab. He made the statement to the board in the last board meeting he had in Kalamazoo. I've just reread these documents. One of the sections was on, 'get an in-house lab in there.' One of his topics in his opening talk to the board was pursuing the in-house lab, 'and you guys still haven't put it in.'

Bruce Okay, so the in-house lab happened after Glenn Olds then.

Tom I believe so.

Larry Lloyd Swierenga said that he made provision for one. In other words, there was one planned.

Bruce Yes, in the basement. Right. There was a space in the basement which became the archive. But the in-house lab that was built is where the employee entrance is currently; that right now is a Seasons office, and it's also the building manager's office right next door. Those were all combined before, in one big area for the lab. That's a follow-up, to get the date of that in-house lab. I remember going down to Phoenix, Arizona, meeting with Srinivasan from Madras, India. He was visiting the ARE Clinic at the time with Gladys McGarey; I was and recruiting him to come to Kalamazoo. Then he went with me subsequently to Novosibirsk in Russia; that trip happened around 1989 or '90. It happened before John died, because I thought Glenn Olds was still there when I went to Novosibirsk. We can recreate all this.

Larry What were you doing there, Bruce?

Bruce We put a delegation together with Srinivasan who is a Ph.D. physicist, Bruce Carlson, who is an MB, Ph.D., and Dr. Michael Graff. We were exchanging scientific presentations. We were there almost four weeks; each day we'd make a scientific presentation on work. This was at the Academy of Medical Sciences in Siberia, and they had quite a large building. It was a hospital, so they were doing clinical studies; they would present one device after another.

We ended up selecting one device to bring back with us and replicate in our lab. They had devices that were supposedly treating the energy field of the individual; it was a great find, because it was a whole hospital dedicated to doing this work.

The director of that hospital was a guy by the name of Krivoschekov. He had developed a scientific process called the Krivoschekov Effect, which is transmission of cell memory across an impermeable membrane. He had a whole wing of that hospital devoted to replicating that experiment.

The problem was that no one outside of that one setting was able to replicate that experiment. And so it goes with a science in the Soviet Union: if you're a high member of the Communist party, you get to make your own claim, whether it's

actually reproducible or not. That's how that worked, so that's what we were there for, a scientific exchange.

Larry What did you bring back?

Bruce We brought back an auric diagnoser. Supposedly it lit up and made all kinds of really cool colors over there; and we couldn't even get it to work in our lab.

Larry Different kind of electricity.

Bruce I don't know what the issue was. If we had done it differently, we would've had one of the scientists come back with us and show us, run it in our lab. But that's what happened. Then the relationship with them—. Then John died, Tom, in February of 1990, right?

Tom '91.

Bruce Oh, '91. Okay, February '91. That was '90 when I took that trip. You're right.

Tom In '90 he was too ill. I found these documents, Bruce. It was '89, in March of '89, board opening remarks, March of '89 he says, "My intent here to make laboratory research a top priority." Then he says, "When I sent you the last memorandum on the matter of research, and the production of the lab, and the things I thought we ought to at least make a beginning with, I felt that I was stating simple terms which the Foundation was to do and to accomplish."

Bruce All right, so Rob hired in when? In '89?

Tom It was either later '89 or early '90, towards the end of '89 or the beginning of '90. That's my recollection.

Bruce Okay.

Tom Then in September 29th of '89—

Bruce You're right. Now I remember. The in-house lab was set up after Rob came.

Tom Yes, I think so.

Bruce That's correct.

Tom In September 29th of '89, the Founder's statement, he again says, "To be specific, our immediate goal is to develop our educational institution and establish our in-house laboratory.

Bruce I remember that, yes. The laboratory was set up after Rob came.

Tom It may have been in process, or Srinivasan may have been contacted, so it was kind of bam-bam. Srini was only there for a couple years, right?

Bruce Right.

Tom Two years, something like that?

Bruce Right.

Tom And what was called the so-called lab was just a little place. Bruce is talking about where you walk in the employees entrance, where there are those little rooms on the left? It's not like there was much to it. Right, Bruce?

Bruce Correct.

Tom I would imagine Rob was feeling like John gave this direct order so he better do it.

Bruce Okay, so next channeling.

Tom Moving on.

Bruce But that is a key channeling.

Tom Absolutely. Okay, what's called Session Two, number two in the top right corner, and for me it's page four which is a partial page.

Bruce I have it.

Tom It's interesting that the statement from the Council of Masters of Inner Light is, "The book of Revelations is a book of initiations. The book of Revelations tells the story of John the Beloved in his different levels of initiation. The seven seals relates to seven chakras."

Larry Tom, who asked about the book of Revelations?

Bruce Lloyd did.

Larry Did he?

Bruce Yes.

Larry Because, as you know, this was a very important book in the Seventh Day Adventist faith. They get a lot of their ideology from that.

Tom There's so much going on here. This is January '85. Jim has been initiated by John-Roger but John hasn't yet, so now Jim's talking about initiation. That's what I thought was key here. I'm not surprised that Lloyd asked this. Where Jim takes it to is initiation.

Bruce All right, the prior sentence says, "This will in one way answer the question Lloyd asked concerning the Seventh Seal. The book of Revelations is a book of initiation."

Tom That brings in John the Beloved, too; John-Roger supposedly was John the Beloved. Jim is beginning to bring everything now around to initiation, to John-Roger. He's steering things in this direction now. That's what I took from that.

Bruce Right, I agree.

Tom If you go to page—sorry, are you done?

Bruce Yes.

Tom If you go to page 12, LD is Lynn Dailey. Lynn Dailey says, "Greetings, dear brother Jesus. In one of the readings that came through, there was another level over the level of God. I need clarification of this. I feel like I don't understand." The answer is, "There is a region called The Silent Ones. In this region all exists as one. At the time the energy dropped and God came into manifestation, the I Am." I'm raising this, Bruce, because again, Jim is connecting Jesus with this different kind of discourse that relates directly to MSIA philosophy, that there's a region above God ; what happens is, things drop down from region to region in the story of creation. Is that how you see it, or is that my imagination?

Bruce This is all coming in, and it may have been introduced because of references to Urantia, which talks about levels. But definitely the whole philosophy of MSIA is that within the physical there are these levels and you go across the cosmic mirror and then you go into levels of soul and then spirit. Yes, this is new information where they talk about logos; but it's consistent also with what John would've read. He would've read some of Leadbetter's stuff, and Theosophy, and Urantia. He was reading Urantia.

Tom By now he was reading MSIA discourses.

Bruce Exactly. He'd be reading MSIA discourses by now, and he'd be studying towards initiation, absolutely. Okay?

Tom Session three, page four.

Bruce Have it.

Tom It has had a lot of instruction from Cato and Jesus, Michael. This is now John asking this: “Is it your suggestion that we give more attention to the spiritual side of the equation, in spite of the fact that we are identified with the very physical objective in the Fetzer Foundation?” The answer is, “I am not really coming forward with the discussion concerning the Foundation activities. I was here to present to you instructions concerning individual development at this time.”

Then in paragraph four, John says, “You are a member of the Silent Ones, am I correct?” Answer, “That is correct.” Then on page five, paragraph four, John says, “Then would you say you represent the totality of a concentrated electronic field?” The answer is, “This may be one way of expressing it in your terms, yes.” So it’s like John is trying to figure it out. He’s going back to his older way of thinking, his “This I Believe,” in his preamble to the Fetzer Foundation, America’s Agony, this philosophy he had developed over the decades: That love was an electric or electromagnetic type of energy, and he’s still trying to connect it to this. It looks like the channelings are doing in a much different direction.

Bruce Right. If you see the progression in that discussion. He, first of all, thinks it’s a physical place, and they say no, it’s not a physical place. We don’t actually exist as separate entities. Then he goes to his conclusion, Then it’s got to be an electric field. I can’t remember references after this, but I know John, Jim, and I had discussions specifically about who these people were and that kind of stuff. The conclusion eventually was that whenever you’re in the mind, you’re in the ego and it’s not soul, and to let go and let God.

That’s where John eventually went to. If you recall, this is early in John’s study, and he’s trying to go from his basis of psychic energy which is a horizontal energy, to moving to a vertical. This is a very important piece of evidence here, as John lets go of his framework, and then accepts later on a totally spiritual approach which is beyond time and space.

Tom To me, Bruce, from a historical point of view, this becomes almost like a catch-22. Again, it’s trying to square the circle and the circle the square; you have this dichotomy between what the Foundation represents and the spiritual teaching; especially once MSIA comes in, because it’s almost impossible to reconcile with the Foundation mission. John did reconcile it, personally. John didn’t seem to have an issue with it personally, but institutionally it seems to be impossible to reconcile. I think we’re still struggling with doing some kind of reconciliation of these two things today. The physical mission versus the spiritual mission. What do you think?

Bruce Absolutely. The way it’s characterized is the inner life of spirit and the outer life of action; but the absolute reality is that the outer reaction is informed by spiritual prompting; that’s why the channelings are so replete with information about ‘be the work’ To first uplift yourself and to demonstrate it, so that you know it. I think there was a direct quote. “You can’t teach that which you don’t know.”

Therefore, you have to know it in order to deliver it to the world. To me, I don't see it as a dichotomy.

The spiritual legacy is to individually advance your own spiritual development, and the Foundation has to move beyond this self-centered approach, because it is called to do work in the world. But that work in the world, absent spiritual core, is secular.

So, if we were the best organization on, say, job training or whatever, and had no spiritual basis to it, we would not fulfill the founding purpose, because the 300-year vision is to continually discern and move beyond. It's also not to stay stuck in a particular program or line of thought either. It's to continually touch base with the spiritual impulse for the development of humanity. I think that's what the story is, is to think really, really big, but to harness the secret sauce which is spiritual energy.

This is where John was. He didn't see a dichotomy here at all, because he felt that he couldn't fail with spirit's help. It's like in the old days, in the Old Testament talks about the holy wars: when God's on your side you can't lose.

So it's that, but it's not a violent action, it's a revolution and transformation about love. I don't see this as a dichotomy. What I see is the struggle has always been, What defines adequate spirituality? Because the Institute defaults back into these safe spaces to say, "You know what? I have enough skeletons in my own closet that I'm not going to encourage anybody to do anything, because I'm a hypocrite."

Therein lies part of the problem, which is to start where we are and then improve from there. What's the next thing, Tom?

Tom Let me stay with that for just a second, Bruce, and at least suggest to you that the reason that you don't see it as a dichotomy is that ... well ... you may be the only one that doesn't. That's a problem.

Bruce That's correct. It is correct because—

Tom I don't think anybody else would make the statement that you just made. I mean, I might.

Bruce I think the entire board of the Institute at this point in time would make that statement.

Tom Do you?

Bruce Yes.

Tom I don't think they understand it the same way you do. I don't mean that as criticism. It probably sounds that way, but you have been through that spiritual journey that has gotten you to the point where this all makes sense to you. Other people haven't been through this particular spiritual journey and become familiar with this language and with this world view. That's what I'm getting at. I don't think anybody else understands what John was thinking besides you. That's what I'm getting at.

Bruce Let me just say for historical purposes, I'll make an analogy here, based on the Bible. I can't remember exact scripture, but there is scripture that says that faith is essential for salvation; but then there's also scripture that says works without faith—

Tom Are dead.

Bruce Yes, works without faith is dead. I'm pretty sure that's a scripture; so now there's a commandment in Christianity to go and serve, but to serve from the heart. There's another reference: The Lord blesses a cheerful giver. I think this is very consistent with tradition in very established religions. I don't see them as opposed at all, you're commanded to do both; but if you only do one, you're not meeting the purpose. And there might be some people who don't agree with that at the Institute, but the founding purpose is very clearly laid out in the channelings. That's the thing that I would fortify about the channelings, is John felt this is the basis for the Institute's founding. Looking at the channelings, not literally, but to see what applies for that 300-year vision, I think, does make some sense. Any followup then, Tom?

Tom No, that's good, Bruce. It's a good statement. You have the good fortune, as do I in a way, only in the sense that we understand what's going on here. We understand where John's head was, because we walked in those same moccasins. Other people who haven't walked in those same moccasins, they're going to scratch their heads, just like we would, about a path that we didn't walk, and you can't blame them. That's all, you can't blame them. It's not their fault. It's not a weakness. It just sets this thing up where you easily understand what John was getting at because he dragged you through the same path he walked for ten years. You went through it as well. That's all. Okay, ready to move on?

Bruce Yes.

Tom On page five, this is a quick one. Lloyd Swierenga says, "Can you tell me who is the nine principles?" Then actually two little paragraphs down where it also says "Who is the holy of holies?" So Lloyd is trying to get his head there, but he doesn't really know what this channeling is talking about whatsoever. He's lost. Would you say?

Bruce Absolutely. I remember having a conversation with Lloyd after this, after this one, and Lloyd didn't accept Jim as being authentic. I remember that conversation.

Larry He was allied with Ken Killick originally, and Jim had replaced Killick by this time, so that might've been part of his reaction.

Bruce Lloyd is trying to test Jim in this question. That's what he's trying to do.

Tom Right. He's trying to see if Jim knows what he knows.

Bruce Right. The fact is that Lloyd did not think this was authentic.

Tom Lloyd would've picked up his information from Killick and the Les Initiates ideas, and that's where he was.

Bruce That's the background on that from documentation. All right?

Tom Okay. Session four. This is an interesting one.

Bruce It's interesting—yes. I can't believe all the work it takes to go through these things. This wouldn't mean that much to a historian without the context, would it?

Larry No.

Tom On page one, paragraph three, this is still the same guys speaking, the Council of Masters of Inner Light. "There are many different groups, organizations and religious philosophies one can follow." Then "...they will lead you only into the astral, and others on into the causal and mental, and there are a few that will lead you to the doorway of the etheric." On page two, paragraph two, this group says, "There are only a few spiritual philosophical groups in the world today that offer the path of spiritual liberation." Jim is again bringing in this MSIA story, and he's trying to educate the people; or, who he's channeling is trying to educate the people. John is probably getting it, because John's reading MSIA discourses by this time.

Bruce Correct.

Tom Were you, Bruce? Were you on discourses?

Bruce Yes, I was. Carolyn and Lloyd were not.

Tom Page four, paragraph three. John asks what is probably a very important question. He says, "Can you address the question of some kind of an equity between that of finding a solution to the total problem, versus that of the individual development?" I think he's struggling, he's still struggling with, What is the Foundation doing? What were we told the Foundation was going to do to help bring in this New Age of raising the consciousness of the whole planet somehow?

Now the talk is shifted to individual spiritual development; I think John is trying to link the two together. The answer is pretty stark. "The physical universe only offers imperfection." On page five, paragraph one, it says, "All you can do is offer improvement." He's talking about the Foundation.

Bruce Correct.

Tom In paragraph two, "The Foundation, as you are working today to set forth in world activity, is reaching to do just that; and that is all we ask you to do." It's really a bit of a - it's not a U-turn but it's certainly a 45-degree departure from where John thought this was going two years prior, even a year prior. I think he's trying to understand, What does this mean for the Foundation? This teaching you're now giving us, What does it mean for the Foundation's mission.  
What would you say?

Bruce Let me make a couple of points here with what they're talking about in this. The earlier channelings talk about the upliftment of humanity in a global transformation; now they're saying, You can never make the physical perfect. You can only reach out and impact those people that reach back; and it's done on an individual basis.  
On several different levels, what they're describing is the process of initiation. Initiation happens one person at a time. You don't initiate masses. At another level, John is trying to think about what the Foundation's supposed to do with this. Later on in the channeling it says, Look, it's for each of you to develop spiritually as best as you possibly can, so that you can know collectively what it is you are to do, and use your collective discernment to figure that out.  
There's a transition here where you don't see in these channelings, from here on out, any references to instrumentation, equipment, and channeling from the other side, that kind of stuff. It's all about creating personal growth, and that growth done in group would lead to group understanding of direction.

Frankly, I have to give Rob a lot of credit, because when he came into the Institute, he worked with Janis and Jeremy. They saw a real opportunity to make an impact in mind-body medicine, and bridge to the mainstream by bringing together the elements of the alternative movement; they created enough of a force to have a public affair like the Moyers "Healing and the Mind" series. That took a lot of foresight on Rob's part.

That's a perfect example of what these channelings are setting up, saying, Come together in alignment of force, and make something happen out into the world. But we're most concerned about individual development to the point where you can collectively have an impact. That's the way I read this: They're providing a kind of tailwind for success in the Foundation.

I have to believe, too, that spirit's influence is behind Fetzer-Franklin Fund still, because I've had just absolutely uncanny coincidences go way beyond chance, that Jan and I have had in this last year, where we're both working exactly on the same thing or some; some contact or some key thing happens. I've got to think that the timing is right and we're opening to it.

I've got to say that there still is this need for a spiritual underscoring of everything, not just individually but organizationally; but spirit is not going to dictate, Call this person and tell him this. That's the way I read this.

Tom It is interesting to note that, as late as September 29, 1989, John, however, was still insisting on an in-house lab being put in; he was also still evidently locked into some of the earlier channelings.

Bruce Absolutely.

Tom That was pushed home.

Bruce Absolutely. He never let go of that; but again, this is the point. When you start to see this, you start to see the translation from a horizontal physical energy to a more vertical one that is aligned with soul awareness. You also see in John's writing, for the first time in some of his memos that the term soul awareness come into memos that John wrote. Even looking at the Founder's statement in 1989, soul awareness is a term right out of MSIA.

Tom Exactly. Absolutely right.

Bruce You can see the influence of the channelings on all this. You're right to point out this transition, because that's exactly what happened. John went from a primary interest in the psychic to a primary interest in the spiritual, and those are very different energies.

Tom It's something that I'm trying to get at raising, Bruce. I'm not probably doing a good job of it, because I'm not that clear on it myself. I think we do have a situation where today, even in the Trust, if we were going through these channelings, there would only be three people in the room that understood what they were talking about, you, myself, and probably Jan, because he was a channeler himself.

Bruce Right.

Tom He channelled devices, they built them, and they didn't work; so he's been through it.

Bruce Right.

Tom Nobody else would be interested, would have a clue, this would all be Greek to them, and uninteresting and kind as dry as paint. Yet to you, myself, and probably Jan, because of the discussions he and I have had, it's crucially important from a historical point of view; in terms of how it's affecting things today, What's the upshot for today? Sometimes I sit in the Trust room and I think this is such an implacable issue that I don't know if we're going to ever solve this thing. What do you think?

Bruce I talked to Jim about this a month and a half ago. I asked Jim Gordon, Are the channelings relevant today, and he said, No. He said, There are two things that you think about with the channelings. First of all, the purpose of the channeling is that it gave John the conviction, and the courage to act; he was hedging on getting started with the Institute until he was sure that he had a direction. This gave him direction and gave him the courage to start. He said that was an important thing.

The second thing is, the channelings document in a more complete way a lot of the discussions that were actually happening. This is very consistent with all of the discussions we were having, and that's why it's important to note historically that if you want to find out what John wanted and thought and what he read, you have to go to these because he studied these. This was his Bible.

Tom Do you think it's important today that people understand what John meant by soul and what John meant by spirit?

Bruce Soul is love; and the mission of the Institute is to foster awareness of the power of love and forgiveness. Soul is in the mission of the Institute statement. The guiding purpose is to awaken to Spirit for the transformation of self and society. That's exactly what these channelings are talking about. The 300-year guiding purpose captures exactly what this is talking about. Do we have to go back and make a study out of the channelings? No. Do we need to make a point that they're important historically? Yes.

Larry Yes, I think you're right there. Let me just put on the other hat, okay? Even if someone is convinced that the channelings are not real, this is important because it influenced John and it set up what he wanted to do.

Bruce That's right. It's what he believed, and so, if you don't believe it, then go work somewhere else. That's frankly how I feel about it. The problem that we run into in the Institute is, we have such an inclusive definition of diversity, that if I choose to be opposed to this, that's okay, too. Just do your job. Then if I have my own personal interest and I'll try to get that funded, that's okay, too. Maybe we'll explore that. Well, we can't have that, because then you get into mission creep.

Larry Deviating from what John wanted.

Bruce That's exactly the problem. That has been the problem since the mid 90's. It tends to go to deviation. That's always one of those difficulties when you grow, How do you stay true to the original purpose? You're not going to still fund the programs that John funded, because those were dead ends. So you find new ways to do it, taking the founding purpose into account. That's how you do it. I don't see an issue, except for when you have competing interests about the interpretation of what to do.

Tom We can move on. I'm just raising the question, and it's important to hear what you have to say about it.

Bruce At a recent discussion at the Institute, as you know, an outside marketing consultant defined the inner life as a pursuit of academia. That is clearly off base, because academic studies are not developing the inner life of spirit. That is not what we're talking about. This is a major consultant, so it's the constant issue where the world has different values, and rewards different things than what the founding purpose is looking for.

Understanding that first is the board's responsibility. If that means reading parts of the channelings then so be it; but if it also means inspirational material that captures the same thing, such as personal responsibility and spiritual development to inform outer actions, there are lots of good works out there. Let's not be religious and rigid about that. Let's allow people to, as the earlier channeling says, follow the path that leads to love.

Tom The question that begs for me, Bruce, is, What happens on the first day you're not in the room anymore, and I'm not in the room anymore, nobody's in the room who understood what John was getting at? Then what happens? How do you keep from deviating from the fundamental purpose? That's what worries me.

Bruce You have to train successive boards of trustees. I think the board at the Institute is sufficiently developed and understands it. Anyone new brought in has got to clearly understand it, because you get to a tipping point where it becomes secular, and then it'll be lost. That was one of John's biggest fears. John did believe in reincarnation, because he also said this: Twice before he came and created a fortune to set up a trust to do this purpose, and that it was taken off track; and this is the third and final time, don't screw it up. So it's all about the selection of successor trustees and their orientation to it. That's the whole thing. Okay, Tom.

Tom The next couple are more narrowing in interest, I'd say. Number five. This is mostly Lloyd trying to figure it out again, and he's not getting anywhere with it. Number five is on page 11. Lloyd Swierenga says, "When you were talking about the physical universe, is that the seventh universe out from the central sun?" The answer is, "All the teachings of Urantia are concerned with physical universe."

On page 15, paragraph three, Lloyd Swierenga asks, "What can I do personally to help the development and opening of my third eye?" The answer, "The correct way to do this is to go within and search for the kingdom of God." So Lloyd is just - he's on a different page.

Bruce Yes, he's looking at the psychic part.

Tom Yes. Which, ten years prior to that, so was John, or five years prior to that, the central sun idea.

Bruce Two years.

Tom Yes, John was writing about that, too.

Bruce Right.

Tom It's interesting - this is kind of cute, in a way.

Bruce I know, but what you're also documenting is this whole notion to move from the horizontal or the psychic. We have a psychic connection here in this interview. There's a connection between the three of us. What makes it spiritual is if we were to invoke the holy spirit and do that with intent and open heart; and that's different, but then to go inside as well to develop that. That's what they're talking about is, Seek first the kingdom of God. They also say it's within, so seek first the face of God within, the greater light and glory. It says that in the Bible, too, so this is not new, that's not new information. Seek ye first the kingdom of God and all shall be added unto you. That's scripture. Go ahead, Tom.

Tom The next one, number six. This is different, too. Suddenly Jim is talking, and suddenly it's the Mother Mary that's coming in through Jim. On page three, paragraph one, it says, "My children, it is good to speak to you once again. I am Mary, the mother of Jesus." Paragraph two, "My concern now, as it has been for many eons, is for children and women throughout the world." Then on paragraph three, "And so I ask of you this: In the funding projects within the Institute," within the IIL, the Institute of Inner Light, "reach out to help women at some level." A non sequitur in some way Jim is bringing in, you know, the IIL as a separate entity here. Just odd in a way, interesting. I don't know if by this time he had hired—

Bruce Lisa Rose.

Tom Right—Lisa Rose. He may have by now.

Bruce I was going on the same track. Lisa Rose was a very volatile personality.

Tom Yes, she had an abusive relationship with her mom, right to the end. You know, Lisa was coming to ILM class again in Austin, probably from 2005 on, Bruce.

Bruce She came over from MSIA. I don't know if you knew that.

Tom Yes. She was working in the Insight office in Austin.

Bruce Right.

Tom They wanted some money to do something. I don't know what it was exactly, because I don't think they ever did any women's projects, not that I know of.

Bruce That's interesting you even brought that allegation up, because in light of the channeling on the ten percent, it's not. I didn't even look at it at that level at the time, because I was just where John was. But a skeptic would have to look at that and say, Jim hired a female employee who was having difficulty, and all of a sudden he comes up with a channeling to fund research on PMS. What a coincidence. We have to put it on tape because I was thinking it.

Larry Are you talking about this one was about PMS?

Tom Lisa Rose had an abusive relationship with her mother. Her mother, who I never met, but I've known Lisa for years and she worked for Jim in this period of time. By the next year I was working there, too, for John. I got to know Lisa very well at that time. Then she stopped working for Jim. She only lasted a couple of years, because she was so difficult.

But then in 2005 she started to coming to class in Austin again, ILM class, and we got pretty close again. She got fairly close to my ex-wife, and she just had very strong abuse issues with her mother, who was dying at the time.

Bruce Right. But just a statement to answer your question, Larry: It says, "Within the foundation you might look at doing more research on premenstrual syndrome." If you had known Lisa Rose as I knew her, in a professional relationship, she was in a constant state of PMS.

Larry But she had not entered the picture when this channeling was being done.

Bruce She was working for Jim.

Larry Oh, was she?

Tom I think she had been, yes.

Larry Already.

Bruce She had been working for Jim, and that's why I brought it up as a skeptic, to say, He had this very difficult employee, and all of a sudden Jim channels a message to—

Tom Maybe he was looking for money to hire her, Bruce.

Bruce I don't know.

Tom Could be.

Larry Here's another skeptical way of looking at it: There are some really important people that make appearances in here, Abraham Lincoln, Jesus, Cato, etc., etc. Bringing in Mary, mother of God, mother of Jesus, swells the list of dramatis personae.

Bruce Right.

Larry Okay?

Tom How do you say no to the mother Mary?

Larry What else is she going to talk about? She's going to take the side of women.

Bruce Anyway, we could have a field day with this.

Tom I think this is where the money came to hire Lisa.

Bruce I know, but my point is that to say this is John's Bible, for someone who is not going to make a serious study of it, only makes John look like a kook. But to say that there are elements in this, that the fundamental message is about personal development for the betterment of humanity. What's the down side in soul awareness? There is none, because you're transformed to love. That's the message of this, and you have to look past anything you have difficulty with, because the underlying message is pure and it's there.

Larry I agree with you there.

Bruce All right, let's move on.

Tom Last one, seventh.

Bruce Number eight.

Tom Yes, there is no seven in the book, so that's the next one. Page four, paragraph four. This is Quan Yin, I think. It's Cato and Quan Yin speaking in this channeling. The statement is, page four, paragraph four, "Each of you are

searching for a path,” which, of course, wasn’t true for each. It was probably true for each of you, except for Lloyd, because Carolyn probably was.

Bruce Right.

Tom In the next paragraph it says, “John Roger is one who does this. Charan Singh and Darshan Singh are individuals in India who are doing this. Study them and find the one that you are comfortable with; then follow it to the end, follow it to liberation.” Very specific advice. Get on the spiritual path. From a historical point of view, you could say, Jim’s taking everybody wherever he’s going. That’s what the channelings are doing, taking everybody there. But, he certainly had a karmic relationship, close relationship with John, and John was willing to follow it. That’s why I was brought in. John got on this path, and Charan Singh had been my guru at this point for ten years, so that’s why I was hired to move into the house.

Bruce Yes, because John needed help meditating. Look at the next page towards the bottom. “On all levels of life, we’ll be reaching out to uplift, to balance, to bring light and liberation. This is a message I bring to you tonight. This is the message of the Lords of Karma. Meditation, study, and service is the path back to God.”

That’s a very important sentence right here. “Meditation, study, and service,” because John has used this from this point forward over and over; it’s basically a very inclusive way of describing, Find your path and follow it. It’s not just one or the other. It’s all three combined, meditate, study, and do service. It says, “Meditation is the key. It’s number one. If you meditate and follow that inner path, you’ll be free and liberated in God.” That’s a very important sentence there. “Meditation, study, and service.”

The question is: How do you know that the Institute is following the founding purpose? Is it consistent with this path of meditation, study, and service? And not a scorecard.? You’re not going to put a spirit meter on the door and say, This measurement is 82.5. You’ll say, first of all, Do you recognize it? Do you embody it? Are you promoting it? How do we move on and become excellent in those areas? That’s really it. What’s your point in this channeling?

Tom That it’s essentially becoming a discourse in Surat Shabd Yoga.

Bruce Exactly the case.

Tom The next two, Bruce, the last two in here we don’t even have to do, because they are just discourses. They’re MSIA discourses that Jim sent to John. That’s all they are. Jim calls it, “This is coming to you from John the Beloved,” who was John Roger in that life, supposedly; there are two discourses on the Sound and Light path. It has nothing to do with the Foundation. They’re no different than what J-R would have given in a public meeting.

Bruce Right.

Tom That's where it ends up. There is one more channeling, by the way, and we can go over it if you want to, but that's it for this series. The last two are not really channelings. They're not messages to John about the Foundation. They're simply MSIA discourses, the last two.

Bruce It's important to note, for historical purposes, that the transformation went from outer to the inner. John has by now, in '85, sold off his radio and cable (businesses), and he's making preparations to sell the TV in '87. The Foundation is well underway. It's on a path of no return at this point. The rest of this time is about John's personal development. He launched the ship.

Tom By the way, there is one more channeling. I saw it in the safe, but it's also in the back of the book called John E. Fetzer: Key Materials. Bruce, you have it, you stuck it in the back of that. There's one more channeling that John did in Tucson. If you have that book we could run through it. It talks a little bit about the energy spirit in the ley lines in regards to—

Bruce I've got it right here. It's Kuthumi.

Tom Yes, Kuthumi, exactly. Good. Kuthumi and Cato.

Bruce Yes.

Tom On page three, paragraph one, I think this is Lloyd Swierenga. It says, "In a reading from Michael that was done approximately a year ago -" This was in Austin. It's Lloyd and Jim doing a channeling. I would assume John was probably there, too. Page three, paragraph one. "In a reading from Michael," meaning Michael the Archangel, "that was done approximately a year ago, it was stated to design the area," meaning the Dustin Lake area, "to balance with the flow of the devic kingdom, as well as the natural electric fields of the property."

On page three, same page, paragraph four, the answer it says, "The ley lines of the property are precious to me. Keep the ley lines open and clear. We know we can maintain a life focus and an evolutionary pattern for the devic, angelic, and animal kingdom upon this land."

Page four, paragraph two: "We are thankful that you are moving the building to a little different energy pattern than originally thought of in the lower level, now in a ley line that lays almost directly under the building."

On page four, paragraph three, "There is also a master to help focus the meditation chamber," in the administration building, the meditation room. "You will need to hold a special dedication ceremony within the meditation chamber."

Bruce We did that, by the way. John, Carolyn, and I went and did that. Then Jim Gordon came up, and Carolyn, John and I did another one at the Institute, where we grounded Archangel Michael in the waterfall.

Tom This is May, by the way, of '85, so this is later than the previous one.

Bruce Right.

Tom Next paragraph it says, "Search out a particular kind of candle. When someone comes to meditate, this candle should be lit." On page eight, paragraph one, this is Lloyd, and it's about the logo. "Some time ago the Foundation, the Fetzer Foundation logo was developed." So we can stop there, Bruce. We can say there still is a channeling here that gives specific advice about the placement of the building, of the administration building.

Bruce What was the date of that? I don't see it.

Tom May 22, 1985.

Bruce Okay.

Tom Moving the building, making it work with the ley lines, making it work for the devic and angelic kingdoms.

Bruce I'll tell you what the issue was: The original design of the building by the architects had the building 100 feet closer to the road; and Lloyd moved it back into the hillside, to be further away from the traffic on the road, so it'd be more quiet.

Tom They liked that.

Bruce Right, so he was trying to get confirmation of that; then that later, it turned into an issue because a troll who lived in the hill was pissed off.

Larry That was when that road for the dish was put in, right, for Fetzer?

Bruce No, the saucer was up on top of the hill.

Larry Right, but they cut a road in without asking the troll's permission?

Bruce No, no, that wasn't it.

Larry Really?

Bruce The issue with the troll, so to speak, was when the administration building was moved back that 100 feet into the hillside, because part of the hillside had to excavated out.

Larry So Lloyd would've been there then?

Bruce Yes.

Larry He didn't know a thing about the troll. I asked him about it.

Bruce Lloyd made the decision, right.

Tom So he's asking about the ley lines here. Yes, the troll thing popped up probably after Lloyd had been fired.

Bruce Right, correct.

Tom I think, because John-Roger got involved in that. It would've been a little later than this.

Bruce Lloyd was excused in August of '87. They finished the building off, and then a troll came in early '88, and that's when that came up. Yes, Lloyd would not have known anything about it.

Tom But he was in sync with this idea of the ley lines and stuff. That's part of what the Les Initiates are concerned about.

Bruce He was part of the property selection with Joey Jochmans and all that, absolutely. It was Chuck, Lloyd, and myself working with John. Absolutely. Okay.

Tom Then finally, on pages eight and nine, there is a good description of the logo. I knew it was there, Bruce, and I didn't put it into my report at the last board meeting, because I wasn't going to say, Here's the description of the logo from the channelings by Jim Gordon." I wasn't going to go there.

Here is a detailed description of the logo in this channeling. Page eight, paragraph one. Lloyd says, "Some time ago the Foundation logo was developed, and I really need to know, for publication purposes and also for employees, what is the symbolism of the symbol?" Cato says, "Which symbol are we discussing?" Lloyd says, "The triangle with the double JJ."

So it is the current logo, not the original, but the current logo. Cato says, "If you would hand it to me please," and then he gives an analysis of the symbolism of the symbol, of the Fetzer logo, which is probably the basis of the description that was done in the Fetzer Institute documents. That's probably based on this. Lloyd probably gave this channeling to Jan Anderson, and she probably wrote it up into

the document that's still being used by the Institute today. I don't know if we need to read that into the tape.

Bruce Just reference the date, because I can't find that channeling. I don't know what you're talking about. For the tape just say the date of the tape.

Tom May 22, 1985.

Bruce Okay. In Austin. All right.

Tom But it's what you're looking at, Bruce, right? You get to page eight. Did you see that question by Lloyd?

Bruce Oh, yes. It was in a different spot.

Tom Yes, "Some time ago the Fetzer Foundation logo was developed." And then paragraph two and three on page nine.

Bruce Yes.

Tom Cato gives a description of the symbolism of the logo, which I'm guessing Lloyd Swierenga would've given to Jan Anderson. And she wrote it up into the Institute document on the symbolism of the logo, because it pretty much matches up with that. The point being, if that's true, assuming that's accurate, because it does match up with this, that's where they got the description. The Institute description of the Fetzer logo comes from a channeling.

Bruce Right. Okay.

Tom That brings us to the end of four years of channelings, the very intensive journey that John went through at this time.

Bruce I want to thank you for going through this, Tom, because you asked very perceptive questions, and I think we've filled out the history. Any observations, Larry?

Larry No, other than the fact that Ken Killick evidently never did channelings. Did you know that? That's according to Lloyd. These channelings are a new thing for John, that a psychic would do channelings.

Bruce But John went to a lot of séances.

Larry Yes, that's true.

Tom And they did tapes at the seances too, I believe. John said that they would be handed tapes. He would walk out of someone who did séance sessions with tapes.

But this is certainly what John was looking for at the time. Larry, do you see how this really went a long ways towards dictating what the Foundation became at that time?

Larry Absolutely. It helped him make up his mind, and it gave him the focus.

Bruce But what was strange about all that is, this is also what we discussed, so the channelings confirmed what he already knew. That's the point I was trying to make. The only thing is, the channelings do a more complete way of documenting the discussions.

Larry Would he have had some of those discussions with Jim Gordon?

Bruce Absolutely.

Larry Before the channelings.

Bruce No question, and with myself and with Carolyn and Chuck, absolutely. These discussions would also be brought into the Monday night group.

Larry So there was an evolution of what he wanted.

Bruce Absolutely.

Larry And the channelings kind of just satisfied him.

Bruce The Monday night group disbanded around October of '85. When he went down to the ARE Clinic for that residency to get well, we met a couple of times without John, and then we stopped meeting and just never got back together again.

Larry The function was completed, right?

Bruce Right. No, but John felt that the Monday night group should continue.

Larry Oh, did he?

Bruce Yes, I talked to him about it. He wanted it to continue, because its job was to hold the light for the Foundation. We might as well turn the tape off a minute because I need to excuse myself.

Larry Okay.